

A
SERMON
PREACHED

At the Funerall of the Honorable

Sir FRANCIS VINCENT,

Knight and Baronet, at Stokedawbernon
in the County of Surrey, the tenth day of
April, 1640.

By Thomas Neesham, Clerke, and
Rector of the same Church.

*In Aureolam cum Inscriptione NON NISI
VINCENTI, in Vexillo Egregij viri
Dom. FRANCISCI VINCENT*

Militis & Baronetti, qui obiit 14. die

Martii, anno Dom. 1639.

Chromagramma.

*En Reg Ina nstet Vltv's post Fata SV perstes,
VinCentI DantVr praMla JVSTITIe.*

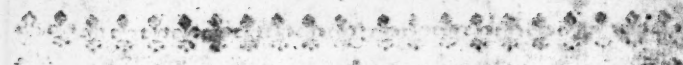
Humillime posuit R. C.

Heb. 9. 27.



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SEYMOUR P. R. A. C. H. E. D.

At the Funeral of the Honorable
Sir Thomas Seymour
Knt. of the Bath
in the County of Kent
the 14th of April 1700

By Thomas Seymour
Esq. of the same County

In which is contained
A List of the Names of the

Persons who were present
at the Funeral
and the Names of the
Persons who were
buried in the Church

of St. Andrew's
in the City of London


Printed by J. K. at the
Printers Office in St. Dunstons

Church in London

1700

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Printers Office in St. Dunstons

Church in London


To the right Worshipfull, my most
worthy and much honoured Lady

ELLYNOR,
The late wife of Sir *Francis Vincent*,
Knight and Baronet, deceased.

THOMAS NEESHAM, Clerk.
*Devoteth himselfe ; Dedicateth this Sermon,
and wisheth all health and happinesse in
this world and the next.*

M A D A M.

Y Our Ladiship hath lost a Husband, and laments him; I my self likewise have lost a Pation, and lament with you. I wend to God, and doe wish it from my soule, that you might finde ease by my grief, and have your sorrowes mitigated by my bearing part, which hapily you may, and in all reason should, for if every thing else be the lesse when it is devided and shared amongst others, why not your grieife, wherein you
A 2 b have

The Epistle Dedicatory.

have not onely my self but many others to share with you? To sorrow for the dead is as naturall as death it selfe; wee cannot, wee must not deny nature her due passions and affections, onely take heed, your sorrow be not boundlesse, immoderate, endlesse. Saint *Paul* will allowe you to mourne, but to move as one without hope of a glorious resurrection, hee will not. If he whom you bemoane were utterly lost, and never to be revived, you might bee the more passionate, and weepe for him, as *Rachel* for her Children, with bitter lamentation; but seeing hee hath but onely exchanged his lodging and resigned this on earth for another (a better) in heaven: if you should now bemoane him above measure, it were to envy his preferment, and to shew your self injurious to him, (if not to God;) you could not but thinke of such a day, and forecast within your selfe of such a destiny, that either you must part from him, or he from you. I cannot be perswaded, that this affliction did surprize you upon a suddaine, for such a faithful and experienced Disciple (as your self) would and did without all question.

¹ *Thef.*
13.

The Epistle Dedicatory.

(put cases of this nature) suspect casualties, weigh uncertainties, foresee afflictions; and provide for them. Now is the tryal of your providence, your patience, your fortitude, now is the time to bring forth that store, that you have gathered, and to practise that Christianity, that you have all this while so Plausibly, and praisably professed; the chiefe use of weapons is in war, and of Christianity in conflicts and trialls, he that manages his afflictions with wisdom, and beares the crosse with patience when it lies upon his owne shoulders, is undoubtedly the best Christian.

Let your temper and moderation (good Madam) appeare in this difficulty that the world may see the fruits of your Religion, that you can as well advise your selfe, as give advice to others; & wisely digest your owne Pressures, as well as prescribe remedies for other mens. It is not our happinesse alone, to be thus afflicted, but of many others, nor is it the condition of your family onely, to be lyable to the stroke of death; but of all in the world; this may a little revive your drooping Spirits, and adde
A 3 some-

The Epistle Dedicatory

something to your comforts, that there
hath no temptation taken you, but such
as is common to men. How many thousands
shares with you in the like affliction, for
husbands to loose their wives, and wives
againe thier husbands, is a common thing;
you cannot in reason be justly offended, or
grieved at that, wherein you are not singu-
lar, but have the greatest, and the most, to
be your companions. I should be loath that
the remembrance of these things should lar-
den your thoughts a flesh, or rub up that
fore, which wisdom and time hath wel-
night skind over, that is not my intention;
I aime at nothing lesse, then the remembrance
of your griefe it is physick that I prescribe,
and if it should chaunce to cause any little
distemper in the patient, you will not (I
presume) blame the phisitian but the pati-
ents constitutions, every thing works ac-
cording to the disposition of the receiver,
nothing comes amisse to a rightly disposed
Christian: I know you are wise, and hath
learned with holy *Job*, to receive both good
and ill, at the hand of the Lord. And with
patient *Paul*, into whatsoever condition
God

The Epistle Dedicatory.

God shal cast you therewith to be content, it cannot be denied but that your sufferings are somewhat and such as deserue commiseration and condolement, yet nothing to what God in his seveere justice could and might inflict upon you. You have not yet resisted into blood : fire and faggot and the sword, and such intollerable afflictions, (as some of our fore-fathers have felt the smart of) are not your portion, it is but a shallow water, in respect, that you now wade over, yet look (I beseech you) to your footing, and give God the praise, that if he should call you hereafter (which God forbid) to more swelling waves, and expose you to more violent temptations, you may be able to withstand, and having done all to stand as the Apostle speaks.

But I would not willingly be tedious, my intention at first, were not to write much, only some short Epistle and no more ; for being importuned by him, who had power to command me, to send your Lordship a copy of this poore Sermon, that was preached at the funerall of your noble Husband, and my honorable Patron,

The Epistle Dedicatory.

I could not for shame send it bluntly without some small preface, to make way for it, and usher it to your Ladships hands: it is not such matter as can much informe your Judgment, but yet (happily) worke upon your affections; what ere it be, it is presented to your private cabinet, to your owne selfe.; yours it is, and so is hee that made it; that preacht it, who will not cease to pray for your good Ladship that God Almighty would blesse you with spirituall blessings in heavenly things; give you the spirit of wisdom, and the fear of the Lord; endue you with Courage, Constancy, Patience, meeknesse and every good grace; that he would crowne you, and all yours, with peace, plenty, welfare, health and happinesse of soule and body: this is, and shall be the unfained desires and harty prayers of him, who humbly wisheth to be esteemed

Your Ladships in all humble

Stokedamhernon,

April 20. 1640.

and faithfull observance

Tho: Neesham.



A S E R M O N

Preached at the Funerall of the Honorable Sir *Francis Vincent*, Knight and Baronet, at *Stokedamberton*, in the County of *Surrey*, Aprill the 10. *Anna Dom. 1640.*

The Text. Heb.9. ver.27.

It is appointed unto men once to dye, but after this the iudgement.



Vnera'l Obsequies and solemnities of this nature, they are to use the words of Saint *Augustine*, *Magis vivorum solacia, quam mortuorum subsidia*, more for the solace & comfort of the living, then any wise subsidiary or helpfull to the dead; well may those that are alive, reape some advantage and benefit, by seeing such spectacles of mortality, and by hearing commemorations of death, but for those that are dead; these Ceremonies are of little or no availe in the world: for neither are the wicked any whit bettered by them, nor the godly prejudiced in the want of them: *Sepe-
lit natura relictos*, (saith the Poet) Nature makes a grave for those that have none; *Et celo regitur, qui non habet urnam*, and heaven covers that corps that hath no other coffin. And yet.

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yet I must tell you, that Christian buriall is a great blessing; for a man to come to the grave in peace, is a singular happiness. This was promised to good King *Josiah*, as a recompence for his consecration and humiliation, when the rest of the people of the Land committed Idolatry, and provoked the Lord to wrath; That he for his part should be gathered unto his Fathers, and into his grave in peace; this was both commended and blest of *David*, that the men of *Jabesh Gilead* shewed kindness unto *Saul* and *Jonathan* his Sonne and buried them.

It is no lesse then a part and point of piety to respect those bodies on earth, and to let them have all the due rights of comely Buriall, whose soules are glorious in heaven. How justly doe we take care of the honourable interring of our friends, when as God himselfe gives us a vive example; he, when the soule of *Moses* was expired and conveyed into glory, caused his body to be conveyed into the valley of *Moab*, to be buried.

Answerable hereunto was *Sara* buried in *Hebron*, *Gen.* 23. *Deborah* in *Bethel*, *Gen.* 35. *Rachel* in *Bethleem*, *Gen.* 48. Christ in a new tombe heven out of a rocke. I might be infinite in particulars, but this is a most certain truth, that though the dead body be insensible of any position yet Christian buriall is a blessing. And the contrary hereunto is a curse at least a punishment, which the Lord threatens to revolvers and rebels. *Jehoiakim* that wicked King, for his violence, oppression, and other his vicious courses, had this message sent him (and it was a cutting one) that he should be buried with the buriall of an Asse, drawn out and cast beyond the gates of *Jerusalem*.

Amongst those many judgements that God threatened to bring upon the *Jewes*; this was one and a maine one too, that they should not be lamented, neither be buried, but should be as dung upon the face of the earth, their carcases should be meat for the fowles of the heaven, and for the beasts of the earth. I could with ease enlarge my selfe upon this theme, but I consider where I am, to whom I speak, and what I have

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to do; and therefore without any further Prefacing I addresse my selfe to my Text. *It is appointed unto men once to dye, but after this the judgement.* These words whether you take them jointly or separate, in coherence with the Context, or apart by themselves, they are a Statute Law enacted by God himselfe in the grand Parliament of heaven touching mans death and his judgement after death. So that in telling you what the words are, I have told you withall, in a manner what the parts be: namely, these three. First, a Statute enacted in the first word *unto men*; that one part, *appointed*; to whom *to dye*; and *after this*; touching what? touching their dying and their coming to judgement. *unto men*; that the last part; these be the parts. Of these in order.

Text.

Diviso
Three

A Statute enacted; is our first point. *Statutum est; It is appointed.* All Statutes are not of the same constitution and enactment, for some are constituted and enacted by men, as those in the Parliament of State, concerning theft, murder, rape, robbery, with a thousand more of that nature. Some againe are constituted and enacted by God, as those in the high Court and Consistory of heaven, concerning sinne death, judgement and the like; and such is this Statute here in my text: a Statute of Death; and that not of mans ordination or appointment but of Gods. *Statutum est; it is appointed* and appointed by God: hence it is that holy *Iob* ascribes the day of his departure unto God; *I know*, saith he, *that he will bring me to death and to the house appointed for all the living*; and hence it is that the Lord in the rejection and extirpation of the *Jews* arrogates to himselfe both their death and the manner of it, *I will appoint over them foure kinds*, saith the Lord, *the Sword to slay, the Dagges to teare, and the Fowles of the heaven, and the Beasts of the earth to devoure and destroy*: the slaying sword, the tearing Dog, the devouring Fowles, the destroying Beasts, all from the Lord, and of his appointment.

1. A Statute enacted.

Iob 30. 23.

Ier. 15. 3.

Its well observed, that there be five keys which the Lord keepes in his owne custody, and reserves in his owne power; the Key of Raine, *The Lord shall open unto thee his good treasure,*

Deut. 28. 12.

Pfal. 104. 18.
Acts 16.

Gen 30.

Ezech. 37. 13.

sure, the heaven to give thee raine to thy land in its season; thats the first key: the key of Food; Thou openest thy hand, and they are filled with good, thats the second key: the key of the heart, God opened the heart of Lydia, that she attended unto the things that were spoken of Paul, thats the third key. The key of the wombe, God remembered Rachel and harkned unto her, and opened her wombe, thats the fourth key. The key of the Grave; And ye shall know that I am the Lord, when I have opened your graves; thats the fift and last key.

Now as none can forgive sinne but God onely, so none can open the grave, dissolve these tabernacles of our flesh, bring to the dust of death, but onely the Lord; for man not armed with authority from above, but meerly out of spleene, or revenge, or collier, or a bravado, or wearinesse of the world, or the like, to open the passage out of the world, and to bring death either upon himselfe or others, is to intrench upon Gods right, search the key out of his hand and both peevishly and perilously to transgre that Law, which he hath enacted, which he hath appointed.

Gen. 2. 17.

Gen. 5. 5.

Now of things appointed by God, some are absolute, some occasionall, some *Legē naturę instituta*, by the law of nature in its perfection and integrity; some *legē naturę destituta*, by the law of nature in its defecion and decay; and such was this law, the law of death, it was not enacted, neither came it in, when man was in his prime, but when he was in the wane, not when he was in the height, in the verticall point of his integrity, but when he was in the declination, the state of sin. *In die quo commederis, &c.* saith God to Adam, in the day that thou eatest thereof thou shalt dye the death, in that day but not before. If Adam had not sinned, he had not dyed; if he had not transgressed Gods law, he had not tasted Gods curse, but having once sinned, death presently ensued; not that Adam presently dyed (for he lived after that 930. yeeres) but that he was now dyable (as I may so speake) subject to death and the lawes of death; having and feeling in himselfe aches, paines, infirmities, discaies, infinite anxieties and vexations, the certain symptoms and messengers of death, which be-
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fore he neither had nor felt : expresse and pat for this purpose is that of the Apostle Saint *Paul*, *As by one man sinne entred into the world, so death by sinne.* And againe, *the wages of sinne is death* ; every kind of death, both spirituall and corporall, is the guerdon of iniquity, the reward of sinne. Death was not Gods immediate and proper worke, for God made not death; neither was it one of those Impes that God planted in Paradise, for there all was very good, but it was the worke of Satan and had its originall from the bitter root of sinne. So that Satan begot it, *Adam* and *Eve* nurst it, and sinne brought it forth. To breviate the case in hand, and to give you the substance of it in short, it is this.

Rom. 5. 12.

Rom. 6. 23.

Wisd. 1. 31.

Gen. 3. 13.

Here is a Statute enacted concerning death, enacted by God, by reason of sinne : thus have you the pith of the Doctrine in point of Explication : now for Application in point of Use.

And first, if mans death be appointed, then is it not contingent or casuall, but comes upon him by a certaine Series of causes, and these guided by an universall cause, God almighty. When *Lazarus* was dead, his two sisters *Martha* and *Mary* comes to our Saviour with this dolefull note, and pitefull complaint ; *Lord, if thou hadst beene here my brother had not dyed,* saith one ; *Lord, if thou hadst beene here my brother had not dyed,* saith another : And is not this the common note and language of the world, when a man is dead, then if such a Physician had been here, if he had been let blood, if he had not taken such a potion, or eat of such a peece of meat, or lived in such a foggie ayre ; if he had not done thus and thus, or so and so, he might have bin a livers man to this day.

Use 1.

Jo. 11. 12.

32.

These consider not with *Job*, That the dayes of man are determined, and his bounds appointed, which he cannot passe : the time, the place, and every circumstance of his dissolution is decreed, that one man dyes in the field, another in his bed, another in the water ; that one dyes in a foraine Nation, another in his owne ; this, and all this is fore-ordained in heaven. What though one seeme to dye casuall, another by an unexpected violence ? What ? the hand of God is in both. If

Iob 14. 1.

we should come to a man newly fallen dead from his horse, funke downe upon the sudden dead in the streets; we must conceive and thinke that we heard God whisper him in the eare and say unto him, Dye thou here: that God that brought us into the world at his owne pleasure, will and doth carry us out at his owne appointment.

If mans death be appointed and appointed by God, then is it unavoydable. All the armour of proofe and coats of male in the world cannot ward us from the terrible stroke of it. Let vaine man make his nest in the Ceders, build a tower that may reach up to heaven, let him walk his steps in butter, joyne house to house, field to field, land to land; let him eat and drinke of the best, clothe him selfe in purple and fine linnen; let him purchase the highest promotions, manage the greatest offices of State, insinuate himselfe the dearest into his Soveraignes favour; let him doe what he can to fortifie himselfe against death, all will not doe. He that hath appointed it will bring it to passe, nothing can hinder the powerfull decree and appointment of the Almighty.

It is well observed by Saint Gregory, that *Dei non mutare sententias, et non novit mutare Decreta*: God can and doth sometimes alter his meaning & reverse his Edicts threatened for sinne; as in the case of David, of Ahab, of Ninus; but the determinations of Gods Decree from all eternity, are irrevocable, or repealeable; these like the Laws of the Medes and Persians, never alter.

In vaine doe we seeke the avoydance of that, which God hath appointed: wicked Balaam could not choose but doe God right in his determinations of this nature; God, saith he, is not as man that he should lye; neither as the Sonne of man that he should repent: hath he said, and shall he not doe it? hath he spoken, and shall he not make it good? In him there is no mutability nor shadow, at all of change.

Men are mutable, appoint to day, and disappoint to morrow; resolve now, and by and by are of another minde: but God is not so. If *Pilate* stuck close to this, *quod scripsi scripsi*, What I have written, I have written, and would not have a

letter

Num. 23. 19.

Jo. 19. 22.

letter directed: Inely God will be as close to this *Quid sit* as I am, what I have appointed, I have appointed, and will not have a title diminished; the foundation of God stands sure, his decree and appointment firme; and though heaven and earth shall passe away (as for certaine they shall) yet one jot or tittle of Gods word and purpose shall not passe till a'l be fulfilled. As sure as God is in heaven (and thats sure enough) so sure shall these and all these fraile bodies of ours one day be piled up at the gates of death, for it is appointed, and appointed by God.

Nor is it without observation, that the phraze of speech here is of the passive voice, *Statutum est*, it is appointed; denoting thereby unto us, that man must be a patient, and not an agent in his owne death.

For a man to be *se lo de se* (as the Lawyers speake) to lay violent hands upon himselfe, to bring a writ of remove, and not from the Kings Bench, and by Gods owne appointment, is a foule and fearefull transgression of this Statute.

Let the Stoick Philosophers teach what they will, and in-fuse this rotten principle into their Disciples, that *non multum interest, &c.* It matters not much whether death come to us, or we to it; sure I am, Religion teacheth no such thing: well may such a desperate position be maintained in Schooils and by heathen Philosophers, but never in Pulpits; and by Christian Divines.

That Law in the Decalogue *Non occides*, Thou shalt not kill, reflecteth first upon a mans selfe, and then upon his neighbour. To kill a mans selfe is forbidden in the first place, his neighbour, but in the second; this is but a breach of the law of charity, but that of the law of nature: so that according to that solid speech of Saint *Augustine*, *Exceptis iis quas iusta lex generaliter, &c.* excepting those whom a just Law in generall, or God the fountaine of justice in speciall commandeth to be slaine: Whosoever killeth himselfe or any other, he is guilty of murther, and a transgressor of the Law.

If the life of man were his owne, then indeed it were some-

1 Sam. 2. 6. somewhat, he might be the more lavish of it, and use it at his pleasure; but it is the gift of God: and man must not dispose of Gods gift, without the minde of God the giver.

Or if man were *sui juris*, his owne man, then it were another case; but he is *pars Communis* (as Aristotle speaks) a part of the State a member of the body polittick, and if one member suffer, all the members suffer with it.

2 Cor. 12. 26. If one man dye an untimely death, all the whole Commonwealth is supposed to be dammified by it; and therefore it is (as I conceive) that the King doth take so precise an account of the death of the meanest Subject, because both he himselfe, and the whole Kingdome had interest in him. That some have made away themselves, as former Ages doe witness, and this our age too, is no warrant for us, or any one to doe the like.

Numb. 23. 10. We are all set in this world as souldiers in battell array, and must not breake our ranks without order from our Captain; As Prisoners in a Gaole, must not seeke our liberty, without the Jaylers keyes to let us out; As Subjects in a Kingdome, and must not out of the Land without the leave and passport of our Sovereigne. And therefore *Dulam* craves leave to depart, *Let me dye*: and *Jonah*, though weary of his life, would not quench the light of it himselfe, but makes petition to God, *Take away my life*. And old *Simeon* begs his release, *Lord now lettest thou thy servant depart in peace*.

Jonah 4. 3. Luke 2. 29. We must not *proicere animas* (as he speaks) desperately throw away our soules, but fairly resigne them: nor quit our charge here upon earth, but wait upon God; according to *Jobs* example, *All the dayes of my appointed time will I wait, till my change come*.

Job 14. 14. Man must wait for his change, not worke it, nor appoint his owne death; for it is appointed by God. And so I have done with the first part; the Statute enacted in the first word of my text, *etiam*, it is appointed. Appointed by whom? my text shall answer, *etiam*, to men; that the second part of text, the concernant parties; for whom this Law was enacted, and to whom it was appointed; namely, to men.

And

2. The concernant party

And indeed of all the creatures under the cope of heaven, there is none of them all, can so properly be said to dye as men; for of them some have onely being, as the Planetary bodies, the Stars, the Stones and the like. Some again have being and vegetation, as the Trees and Plants: some have being in vegetation and sence, as the bruit Beasts; and some have being *vigilant*, on sence, and a soule too, as reasonable men. Now death being a seperation of the soule from the body, cannot in right reason, nor in a genuine true sence, be ascribed to any creature, but such as hath a soule as well as a body.

To speak properly then, it is mankind that suffers the sentence of death, and it is men that dye; for to them it is that death is allotted, *is appointed, uti arduum* is, and that not to some one man, or to some few men, but to *all men*: for though the particle of universality be not expressed, yet sure it is included, and so intended; an indefinite proposition (we say in the Schooles) is equivalent to an universall. When *Iob* saith, *Man that is borne of a woman is of few dayes*, he means every man; so here, when the Apostle saith, *it is appointed to men to dye*, he meanes all men, all, without exemption, without exception. Death is a debt that every man must pay, *qui vult evadere creatur decipere*, he (be he what he will) that thinkes to goe free, is fully deceived, and shall finde it otherwise. *David* puts the question, *what man is he that liveth, and shall not see death?* but the question is without all question every man living shall see death; Kings and Princes, and Dukes and Earles, and Barons, and Baronets, and Knights, and gentlemen, and Tradesmen, and Husbandmen, and all; there is neither sex nor age, nor Nation, nor condition that shall be privileged. *Abshalon* for all his beauty, *Sampson* for all his strength, *Salomon* for all his wisdom, *Achitopel* for all his craft is dead; and so is rich *Dives*, courtly *Haman*, valourous *Iosh*, all dead, (and which is more) so is righteous *Noah* saithfull *Abraham*, zealous *Lot*, meeke *Moses*, religious *David*, innocent *Iob*, painfull *Paul*, penitent *Zacheus*, and he that was the center of all perfection, Christ the Lord. If any

Job 17. 13.

power, or greatnesse, or piety or integrity, or vertue, or grace, or any thing in the world, had been any muniment or defence against death, surely Christ of all other, had never dyed; nor made his bed in the darke, as *Job* saies.

This Statute of death, takes hold of all that enjoy the benefit of life: *Paracelsus* that great Physicion, though he cured many others, and promised immortality to him selfe, yet was he cut off in the prime of his yeeres, *Contra vim mortis, non est medicamen in hortis*: there is no antidote for death; never yet was it seen or known, or heard, that any drug was so soveraigne as to preserve a man from dying: of the longest liver it hath been said in the end *Resignatus*, his life is past, or *vixit*, he had his time, or *mortuus est*, he dyed. Before I quit this point, I will resolve a doubt or two, but briefly and as it were in two words; the first this:

Doub.

2 Tim. 1. 10.

The Apostle *S. Paul* saith that Christ hath destroyed death; how comes it then to seize upon the Saints of God? whence is it that the righteous dye, seeing Christ hath dyed for the?

Solut. 1.

2.

This doubt may be asswoyed thus: first, the most righteous man upon the face of the earth, besides his originall hath many actuall sins, which make him liable to death. Secondly, Christ by dying did not take away the stroke, but the sting of death; not the being of it, but the curse; *collitur mors, non est sit, sed ne ob sit*, men are still mortall; but the tyranny of death, which makes it penall, is taken away.

3.

Thirdly, the nature of death is changed, it is now in a manner no death, of a curse it is become a blessing, of a punishment a benefit; of the gate of hell, the portall of heaven: thus the first doubt is resolved.

Doub. 2.

2 Kings 2.

The second doubt is this; *Enoch* was translated that he should not see death, *Heb. 11. 5.* and *Elias* was carried up by a whirlewinde into heaven; therefore all men dye not.

Solut.

I answer, the translation of *Enoch*, and the rapture of *Elias*, are two intrigate and subtile questions, and such as have troubled, I will not say puzzled, the heads of many Divines; my meaning is not to trouble either you or my selfe, with any exact discussion of these questions, onely to satisfie for
the

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I I

the present and to assuie the doubt proposed ; this I say. That *Enochs* translation and *Eliab* his rapture, and the change of all those that are alive at Christs second coming in the end of the world, were, and shall be a kinde of death, *loco mortis*, saith *Arctius*, in the stead of death, *instar mortis*, saith *Bosguer*, like death.

But because this change neither did, nor shall sepearate the soule from the body, nor dissolve the *compositum*, therefore it is not a true, proper, real death. Again, let it be supposed that *Enoch* and *Eliab* did not dye, it will not infringe this common Statute, that all shall dye. It is enough that all the posterity of *Adam* be obnoxious to death, though some be dispensed withall and dye not : for as *privilegia paucorum legem non faciunt* ; (to use the words of the Canonist) the priviledges of a few doe not constitute or make a law, so neither annul or infringe a law.

What though some have been priviledged and exempted from death, I say with Saint *Augustine*, *alia naturalitas, alia mirabiliter fiant* : some things are done naturally, some miraculously, an ordinary course is one thing, an extraordinary another; but take it ordinarily and according to the common course of nature and it is as true as truth it selfe, that it is appointed unto all men once to dye.

And so I come to the third part of my Text, touching what this Statute was enacted and appointed unto men, and that is exprest here in two branches, *Death and Judgement* : what, once to dye, that is one branch, but after this the judgement.

The former branch of this Statute is touching *Death*, it is appointed unto men, saith the text, *once to dye* ; *semel*, once, *Death*, not twice, *quod casus in Diabolo, id in homine mors* ; that which the fall in the Dive'll, the same is death in man ; he fell but once, and we dye but once. Men that are dead are phrased by the holy Ghost, as waters spilt upon the ground, which cannot be gathered up againe ; waters once spilt sinke into the dust, and are not gathered up againe, nor cannot be spilt againe. What is said of the death of Christ, may be said of the death of all other men, in an ordinary regular way ;

he died but once, no more doe they, one corporall death iustificeth.

Object

1 Kings 17.

2 King 13.

If any now shall object unto me, and say, that some have died twice, as the widdow of *Sareptaes* sonne, the *Shunammities* son, 2 Kings 4. the dead man that was cast into the grave of *Elisba*: As also *Jairus* daughter, and *Tabitha*, and *Emichus*, and *Lazarus*, and some others; these all were raised up to live, and lived to die again.

Answer.

I answer, that all, or the summe of all that can be said is, that it was an extraordinary act. And beside the common Road of Gods usuall way, for ordinarily and without some speciall dispensation and priviledge, all men die, and die but once.

I am the more confident in, because my text is cleare for it: *Statutum est &c.* It is appointed unto all men once to die: and then to die, that is the maine matter of the statute, death. There is a three fold death.

- | | | | |
|-----------------|---|---|---|
| 1. A Naturall | } | { | the death of the body. |
| 2. A Spirituall | | | the death of the soule. |
| 3. An Eternall | | | the death of the whole man,
both body and soule. |

The first, of these three separates the soul from the flesh.

The second, the spirit from grace.

The third, the whole man from the Beatificall vision, and presence of God, and that for ever.

The first of these three kindes of death, (as I take it) is only meant in this place, not the spirituall death of the soule, nor the eternall death of the whole man, but the naturall death of the body, thats the death appointed unto men, without discrimination, to all men without exception. The death of the body and the dissolution of nature, is that, the remembrance whereof is so bitter, whereof the wiseman speakes, *Ecclesiasticus* 41. 1. That which the heathen Philosopher called *εὐχρηστὸν ὄντος τοῦ σώματος*, the most terrible of all terribles.

Iob. 18. 14.

That which *Job* call, the King of feares. That Cup which our Saviour Christ himself was afraid to drink off, *Matthew* 26. 39. *Et fortius non est miles quam imperator*; and usually the

the Souldier is not more valarous then his Leader, then his Captaine. If the apprehension and scentiment of death, was so terrible to him that was more then a man; how much more to us that are but men, but meere men? And yet death is of the nature of those things that are γλυκύνες, bitter sweet. Bitter in respect of it self, or being the destroyer of nature; but sweet in respect of the consequence, as being a passage to a better life: I dare say there is not a soule of discretion amongst you all, but could wish the terrors of death taken away and the bitterness of it abated and allayed. Now that you may have that you wish for, and be able to encounter with death, as a friend, not as a furie, let me commend unto you these specialls.

First, to meditate often upon death.

Secondly, to make preparation for death.

Thirdly, to consider the benefits that come by death.

These three well practised and put in use by a Christian, will like that wood that *Moses* threw into the waters of *Exod. 15. 25.* *Mara*, sweeten the bitterness of death, and make it more pleasing. For first the frequent meditation of death, and the often inculcating, and commenting upon it, will make it more familiar, and lesse terrible. *Tela prævisa minus Lædunt*, he that sees or thinks upon a bullet or blow a coming, starts not at it, as he that is hit upon a sudden and unawares. 2 Kings 6. 22.

Its wisdom for a man to acquaint himselfe with death before it come. For this cause King *Philip* would have his remembrancer every morning to put him in minde of his mortality; and the *Anchovies* of old would every day scrape with their nailes some part of their owne grave. And Saint *Jerome* would have the skull of a dead man before him continually. Behold ye despisers, and wonder, ye that put away farre from you the evill day, that make a league with death, and a truce with the grave; ye that take no notice in the world of your owne infirmities, sickness, weaknesse, faintnesse, wearinesse, age, and the like, never remembering that these are the messengers of death, and that the sound of their Masters feet is behinde them; ye that can passe by the

death of others and never once apply it, that can see your neighbours friends, acquaintance, alliance, &c. carried to the grave, and never lay it to heart. We read in the second of *Samuel* and the 20. chapter, that when *Amasa* was dead and lay wallowing in his blood, all the passengers and people stood still and looked upon him, *ex ruina disciplina*. Let us read letters in the ruines of others, and never looke upon the death of another, without remembrance of our owne death. This is the first speciall.

2.

Eccles. 9. 12.

Eccles. 11. 3.

Revel. 21.

The second is to make preparation for death: the reason why the sonnes of men are snared in an evill time, and intrangled in the bands of death, as fishes in a net, or birds in a snare, is because it falls suddenly upon them, and they not prepared for it, *Eccles. 9. 12.* I know not whether God in his wisdom, hath of set purpose concealed from us the coming of death, for this very end, that we may be alwayes in readinesse when it doth come; woe to that man whom the Lord, when he comes, shall finde sleeping, it had been good for that man that he had never been borne; for as the tree falls, whether towards the South or towards the North, so it lyes, and there it shall be. As death findes a man, so judgement takes him; looke how he dyes, so shall he rise againe, and so shall he be judged. It is a maine point of wisdom in a Christian to prepare for death; in respect, first, of the certainty; secondly, many times of the suddenesse of it. There is nothing in all the world so certaine as death: let a man climbe up the highest Mount or Pinnacle, let him looke downe againe upon the face of the world, and he shall see all things hang dandling upon the thred of instability, wheeling and turning upon the pin of uncertainty, onely death, thats certaine. In all other things we may use a *forte*, a peradventure, or a perchance. It is a chance for a man to be rich, a chance to be great, a chance to be wise, a chance to be learned but for a man to dye is no chance, but a certainty, a constitution that shall never be repealed till destruction be thrown into the Lake of fire, and death shall be no more.

We all know that we must dye, and know it as certainly
as

as we know our owne names, or our right hand from our left, or the joynts of our fingers, yet we regard it not we prepare not for it.

Secondly, as it is certaine, so many times it is sudden too, seizing upon those soonest that least expect it. It was far and wide from the thoughts of that rich man in the Gospell promising to himselfe rest, quiet, long life, that he should be arrested with that killing message, *Stulte hac nocte, Thou fool, this night shall thy soule be taken from thee.* Luke 12.20. Little did *Belshazzar* in his cups that his Kingdome was numbred, and Dan. 5. that the same night he should be slaine; or *Corah* in his conspiracy, that he and his partisans should be swallowed up of the earth; or *Iob's* children in their banquetting, that the house should fall down upon their heads; or *Ananias* and *Saphira* in the midst of their lying, that they should sinke downe stone dead at *Saint Peters* feet. Many a man hath been taken away in an instant and put out like a candle when the thoughts of death have been farthest from him; and therefore make preparation for it: thats the second speciall.

The third and last speciall, is to consider the benefits that come by death; and these I shall couch in two words:

1. *Vnde* } Whence it frees us.
2. *Quo*, } Whither it brings us.

It frees us first from sinne: our first Parents dyed because they sinned; we dye, that we may not sinne: sinne delivered them over unto death, but death delivers us from all sin. Hence it is that death is stiled by *Saint Paul*, *2 Tim. 4.* *τῆς ἀπαλλαγῆς*, a time of liberty; the loosing of the soule from the bonds and fetters of sinne. So that a soule seperated from the body, is set at liberty; like a bird out of a cage, or a fish out of a net; and freed from those manifold corruptions and heaue pressures under which it groined.

Secondly, it frees us from wicked company: it was no small affliction to *David*, that he was constrained to dwell with *Mesech*; to *Ieremie*, that he must live amongst adulterers and rebels; to *Lot*, that he must heare and see the filth

thy conversation of the *Sodamites*. Now death frees us from all, and carries a man out of the Gun-shot and reach of Satan, of all Satanicall and wicked company.

Thirdly it frees us from the miseries of this life: The world is a sea of sorrowes, we live in it as in a vale of teares: And as in the sea, *unda undam sequitur*, one wave followes another, and seldome or never shall you see the waters calme or levell. So in the world, affliction followes affliction, miserie miserie, calamitie calamitie, and never rest untill we arrive at the haven of death. This was that that made *Epictetus* speak more like a Divine, then a Philosopher, *Homo calamitatis stabula, in felicitatis stabula*, that man was a very map of miserie. And some of the wisest heathen too, judge it the best thing in the first place, not to be born, the next to die as soone as we are born, this for the (*unde*) whence death frees us.

2.

Now for the (*quo*) whether death brings us, for as it frees us from something, so it brings us some whither. And will you know whither? in a word, the death of the Saints is a Portall to let them into Paradise, a Bridge to give them passage into heaven, a Whirrie to waft them over and bring them to the haven where they would be; an Angell to carry their soules into *Abrahams* bosome. *Socrates* the heathen professed, that he could willingly dye, that he might see the companie of the antient worthies; As *Orpheus*, and *Hesiod*, and *Homer*, and the rest: What shall we do then that are Christians, but with *Hylargan* the Hermite, even chide our soules out of our bodies: And with Saint *Paul*, desire to be dissolved, that we may see the blessed companie of Patryarches of Prophets, of Martyrs, of Confessors, of Apostles, nay of Christ himselfe, sitting at the right hand of God in the glory of his Majestie: This is the societie of Gods chosen, and to this estate death brings us. And so I step from the former branch of the statute to the latter, from that of death, to this of judgement; *But after this the judgement.*

After this that is, anon, presently, immediatly after, and therefore *Aretius* reads it, *23. 18. 70* upon that, Take it which way you will, the phrase implies an order of death before

fore judgement, but not a long distance of time between death and judgement. Judgement followes in the neck of death either of weale or wo; of salvation or damnation; of *life*, or *Venite*, go ye curled, or come ye blefled. This judgement here after death is either private, or publike; particular, or generall, of foules alone, or of foules and bodies together. Both these judgements may be here meant, but specially the particular, that followes immediately the other, not til the end of the worlds. It is enough that after death comes judgement, one way or other; be it particular or generall, it matters not, looke we to it. If whilest we live we play not our game wisely, repent of our finnes and make our peace with God, when death comes it will be too late to play an after-game of repentance, for then there remaines no more sacrifice for sinne but a fearfull looking for of judgement, and fire indignation, which shall devour the adversaries, as the Apostle speakes, Heb. 10. 27. Knowing therefore the terror of the Lord, we perswade men, perswade them to pietie, to charitie, to holinesse, to righteoulnesse: In breife, to a conscientious observation of both the Tables of the Law, and all because of this, the terror of the Lord, the rigour of the last judgement. If this will not perswade men and prevaile with them, I know not what will. He that shall hear of death, and of judgement after death, of a worme that never dies, and of flames that never shall be quenched, and shall not feele his soule within him shrinke for fear, and shrivell it selfe together for astonishment: I can say no more, nay nor lesse of him, then *Simon Peter*, of *Simon Magus*, Act. 8. 23. He is in the gall of bitterneffe, the bond of iniquitie, the infinite anger of God is upon him.

Men, Brethren and Fathers let the remembrance of judgement smite every soul amongst us with fear, make us to rend and ransacke our hearts, and purge these *Augaen* stables of our polluted consciences from all uncleannesse of flesh and spirit. For the day will come (and God Knowes how soone, it may be this day before to Morrow) *In quo plius*

D

ualebunt

*valerunt pur a coda quam assura verba conscientia bona quam
mar sapia plena* (as Saint Bernard hath it) in which pure hearts
shall prevaile more then plausible words, a good conscience
then a full purse. For the tender mercies then of the Lord
your God and for the love that ye beare unto your own poor
soules, think of this judgement after death, and prepare that
for it before death. Cosen not your selves with the weaknesse,
the corruption, the facility, the mercifullnesse of the judge at
that day, for the judge is the Lord Jesus Christ, the Sonne of
God one that is infinite in power & cannot be overborn with
greatnes punctual in resolution, & will not be overcome with
importunity: powerfull in knowledge, and cannot be decei-
ved with cunning; exact in justice and will not be corrup-
ted with bribes; impartiall in himself; and will not be carri-
ed away with favour or affection; either now or never must
ye worke your owne saluation, and see the favour of the
Judge: now he is mercifull, but then he will be severe.
With what face shall *Pharise* and *Tudas*, and the *Jewes*, and all
the route of the wicked, looke upon him whom they have
pierced? Pierced in his owne body with thornes and speares,
and nailes; pierced in his poore members with crueltie and
oppression, and uncharitablenesse, and the like weapons of
unrighteousnesse: What (troe ye) will the judge say to
such cruell tormentors of his innocent bodie? but either *af-
feris, &c.* bring them hither, and lay them before me; or
ite ame &c. go from me ye curled into everlasting fire: A
fearful doome, able to astonish these that hear it, but utter-
ly to confound those that undergoe it. What can possibly
appale or amaze the soul of a poor Christian more then this,
to hear him that should be his Saviour, to say unto him go
from me: what (may it say) from thee Lord the fountaine of
life? from thee the light of glory? from thee the river of
pleasure? Oh God, this is terrible, intollerable; and yet this
is not all, but from me into everlasting fire: if but into fire,
it were enough, but into everlasting fire, is enough, and e-
nough: This is the *Apex*, the height of a wicked mans pun-
ishment, that the fire is everlasting.

But

A Funerall Sermon.

19

But I would be loath to trespass too much upon your patience on this time; and therefore for the matter of my Text, I will conclude, and conclude thus with Saint *Pauls* Phil. 2. 7. In meditation, a little added; If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, of any bowels and mercies towards your owne soules, thinke on these things; and when that is done, thanke on them againe; thinke on death, thinke on judgement, thinke on both death and judgement, because (there is no remedy) you must undergoe the stroke and hazard of both; for, saith my Text, *It is appointed unto men once to dye, but after this the judgement.* And so I have done with my Text. And yet I have not done; here is another Text; or rather the same text in another Character, in another Letter, that will a little require your patience; and my paines; your eares and my tongue; your attention; and my illustration: and I begin in thus; *It is appointed unto men once to dye, but after this the judgement.*

When *Abner* was dead; *David* (good man) rooke it to heart, and said to his servants, *Know ye not that there is a Prince and a great man fallen this day in Israel?* I may take up the like speech, and say unto you, as he to them; *Know ye not?* (I need not aske the question) there is none here but doth know; that a worthy Gentleman, a famous Knight, a renowned Baronet, a great man is fallen this day in our Hisele, in these parts and amongst us; witness these persons; this Pall these blacks, these and all their accoutrements of honour and ensignes of greatnesse. I condemne not such pompous solemnities and portly Ceremonies, where there is worth and estate to beare it out, but rather commend them; and as *Ensebm* commends *Asdrub*, a noble Senator, for his care and cost of *Asdrub* his buriall, *quid phibet diffinu sepulchra reuoluerit*; that he brought him honourably to his grave; so doe I (and I presume you will all doe the like) commend the generous and noble disposition of him, the Successour of this Patriot heere deceased, whose heart and hand God hath enlarged to be at this charge; I am bound to name him.

Mt. 26. 10.

If any one (busier then he neede) shall thinke it a superfluous peece of businesse, and say of it, as some did of the precious Oynment and castly Spikenard poured upon the head of our Saviour; *Ad quid perditio hac? et to what end is all this waste?* I say againe, let him not trouble his pragmaticall busie head about it; for what was said of that worke, may be said of this, it is *ualde bonum, a good work*, and laudable, and lawfull; it is done in the honour of Christian buriall, and that is enough.

He that shall read the Story of the *Jewes* or of the *Romans* either, shall finde the sumptuous and costly Funerals of the dead (and that sometimes even to excessse againe) to be no novelty. And their commendations too, those that were honourable, and deserving in their life, times, were followed with the amplest testimonies of praise and honour, when they were dead; not thereby to gratifie any way the deceased, but to testifie their love, to bemoan their losse, to hold out the lampe of their vertues, and worthy Acts, to others left alive. When I read how *Nazianzen* commended *Basil*, when he was dead, and *Bernard* the Monke, *Malachy* the Bishop, how *Elisha* commended his Master *Elizab* and *David*, *Saul* and *Ahner*, how the blessed Apostles commended those Saints, of whom the world was not worthy, I cannot thinke, nor possibly be perswaded, the due and deserved commendations of the dead, to be any sinne, but rather a faithfull and Christian endeavour, to have that blessing of God fulfilled upon them, *that the righteous be had in everlasting remembrance*.

For mine owne part, I never loved to give titles to any man, either living or dead, contrary to merit; nor am I come at this time (for there is no need of it) to speake any thing in the praise of the deceased here, above or beyond his desert; for then (happily) it will be said of me as *Hierome* of *Ruffinus*, that I wrong him with praises; but yet I would be loath to betray the memory of a deceased, and withall a deserving man; or burthen my selfe with a concealment

of

of those things, which deserve not onely commendation but imitation; and such as may (perchance) be an incentive to some of you that heare me this day, whom God hath blest with ingenuous education, and ample estates, to tread in his steps (as *Ascanius* did in the steps of his Father *Aeneas*) and to follow him in the like.

That that I shall speake in few words, shall be nothing but what I have either heard by faithfull and credible relation from others, or knowne of my owne experience, or conceive in my opinion to be real and true. Then thus, This noble and worthy shadow, and my much honored Patron, presented here before your eyes, upon the Stage of mortality, was by his Parentage Nobly descended; there are those in this presence that can tell you far better then my selfe, that his birth was lineally very ancient and honorable; I dare not take upon me (nor is it indeed my Office) to draw the line and list of his Pedegree, but *sicut et vivimus, sic etiam videmus*, as I have heard, so likewise have I seene, and so I say, and say as I said before, that it was both honorable and ancient; *At Stemmata quid faciunt*? but alas what bootes birth without other beautifications? what avails Nobility without vertue, or ancient Pedegree without good parts? where these two are sundred and severed, it is a shame, but where they concur and meet together, it is an honour, worthy an accent of elevation; and so they did in him: for besides that which he derived from his Ancestors, he had in himselfe more then ordinary or common parts; a stately person, a comely presence, a grave countenance, a solid judgement, a good wit, a civill behaviour, a sober conversation: these are not ordinary, yet these he had. And besides these, he was deliberate in his courses, and after deliberation, resolute; he was of an excellent temper, not easily moved to passion, he was wise, prudent, provident, politicke in the better sense; wary in his wayes: to sum it up in short, he was in the esteeme of those that loved him worst, an accomplished Gentleman.

I speake not this to free him from all infirmities; for he was a man, & *nihil humani* so alienum patitur; that is enough to intitle him, and all men else to frailty and infirmities: there is no man breathing diues without them; or free from them; but comparing him with other men, and making appearance, the judge, he was as free (I will not say as any) but sure as many; if not the most.

For his Education, it was like others of his ranke; I first at the inferiour Schooles of good learning, and then after that at the famous Univerſity of Oxford, for some small space of time, though not long; but the time that he stayed there, and the learning that he had, he did improve it to the best advantage of any that I have known. For the rest of his life, as *Cæſar* comprized that service of his in three words: *Veni, vidi, vici*; I came, I saw, I vanquished; so shall I in three other words; sum up and comprehend the whole course and renour of it; *Ecclesia, Respublica, Familia*; the Church, the State, the Family.

To the first of these, the Church. He had a two-fold relation; as a Patron, and as a Professor.

Take him in the former, as he was a Patron; and I must and can say for my own part, that he was free from the least smack or touch of Simonie; nor did I ever heare, that he made any precontract with any of his Clerkes which he did prefer, so much as for a simony. A rare example (I must tell you) in these bribing, corrupt times, wherein Simonie is so rife, and so rife, so common, that unless the Clerke bring the bagge, he shall not have the Benefice; unless he abate, or compound, or marry a *Roth* he shall not have the inheritance. But besides this, it is not unknowne to many here present, that the Church near adjoining, where he was Patron and Improviser of too, for the respect and love that he had towards learning and Religion, he made an augmentation of twenty pounds *annuum* towards the better support of the Minister, and the Ministry in that place: and it is (I confesse) that the Church there needed it; but again,

it is as true, that *robins sic stantibus*, things standing as now they doe, and ratified by a settlement of Law, as (men conceive) they be, he needed not have given it, and therefore deserves the greater praise: shew me a man that hath done thus much of his owne accord, and I will speake thus much in his commendation.

Take him in the latter, as he was a Professour and I must needs say, that he was exemplary, above many of his ranke; his constant repaire to the Church of God, and his diligent attention to the word of God, was not without observation and applause; all the time that he lived here amongst us, I never knew him ill well and in health misse his Church. And his diligence in this kinde was seconded with good success; for he was thereby, and by that meanes, so good a proficent in the Schoole of Christ, and of Christianity, that he was able to give a good account of his faith, and to render a Reason of the hope that was in him, as the Apostle adverti-
forth all Christians, 1 Pet. 3. 15.

I have seldome knowne or heard of one of his profession and quality (not versed in positive or polemical Divinity); that would reason a case so strongly, maintaine an Argument so stoutly, or dissolve a Doubt so dexterously, as he would. Thus his relation to the Church.

As touching the second, his relation to the State, he was Secondly, the
loyall to his Sovereignes; obsequious to his betters, friendly to his equals, favourable to his inferiours, charitable to the
poore and needy.

This last namely his charity, it was the lesse noted because it was more (as some mens be) Pharasaicall, publike and for people: applause; but private, and in secret; his endeavour was to follow the Doctrinall rule of our Saviour, Math. 6. 1. that the left hand should not know what the right hand did: I am verily perswaded, that he sent and gave away many a shilling, many a crowne, many a pound, to those that were necessitous and in want, who never knew their almes nor from whence their reliefe came.

Master Iohn
Ackland, Esq.

It is not yet six, or not above six houres agoe, since I receiv'd a relation in writing from a noble gentleman, a friend both of his and my owne, (whose relation I dare relye upon, and pawnie my credit, calling and profession for the truth of it) how many good deeds he hath done, in and about the place where he lived, what severall summes of money he hath given, and caused to be given to poore ministers, to poore widdowes, and to other poor people, according to their severall necessities: But above all, to one poor minister, a summe of a good, a great value.

But because *dolus, versatur in generalibus*, it may be thought a kinde of fraudulencie to trade thus in generall, without specification of some particulars: I will give you some instances, though not in the persons, yet in some of the summes of money that have been given by him in the way of charity. And therein I shal make a gradation, not downwards (as *Abraham* did in his intercession for *Sodom*) from foure to forty, from forty to thirty, from thirty to twenty, from twenty to ten, from ten to five: but upwards, from three pound to five pound, from five to ten, from ten to twenty, to forty, to threescore, to fourscore: for so much is credibly reported, that he gave to that poor Minister before mentioned: This was a worthy work, a work of charity, nay more (in these chill times) a work of wonder: yet such worthy works, such works of charity, such works of wonder did he practise: And not six dayes (as I am told) before he died, he desired to live no longer then God should give him a heart to do good, such a prayer, and such almes like those of *Cornelius*, wants not both audience and acceptance with God Almighty.

Gen. 18.

Acts 10.

In reference to the State, he was an antient Commissioner of the peace, and he had not his office for nought, for as was his office, such was his endeavour, to make peace, his reconciliation of people at variance, was not without labour and charge too sometimes: For where he saw that satisfaction was necessary to the party wronged, and the party wronging

non solvent, and not able to pay, he would make it up out of his owne purse. Here was justice (as wee say) with a witnesse; Charity joyned with justice; such a peece of justice, as (I must confesse) I have never seene the like, and but seldome heard of: you that are as he was, doe in this as he did, it is worth not onely your observation, but your practice.

His carriage in the place of a Commissioner, was both faire and ingenuous; for as he was zealous for the promoting of his Majesties service, so likewise just and uncorrupt, for the affaires of the Countrey. And to this purpose, (I speake but what I know, and what fell from his own mouth) his allowance to his Clerke, was more then ordinary, that he should not sherke upon the Countrey for fees, nor grate upon the people by exaction.

He was for a long time a Deputy Lievtenant (and upon the summons of a late Parliament) was by the common vote of the Countrey chosen a Knight of the Sheere; where he served his Countrey with that gravity and sincerity, that he gained thereby no small honour and applause.

These are but petty promotions to those (which no doubt) he might have beene advanced unto, if he had nor affected a private life, and chused rather to command at home, then crouch abroad; to live freely upon his owne, rather then stand to the devotion of another.

As touching the third, the relation of his Family; He was a prudent houholder, one that ruled his owne house well, 1 Tim. 3. 4. his government in this kinde was more then ordinary, deserving both commendation and imitation; for like the good Centurion in the Gospell, he had his servants at such a becke and command, that if he said to one, goe, he did goe; if to another, come, he did come; if to a third, doe this, he did doe it.

He was not attended with swearers or drunkards, or vagabonds, or ris-rasses, or debauched ruffians; but (which was

his honor) with men of fashion, of staidness, of civility, of soberneile,

He was a man that, besides those *Seas ætemperæ*, the times set apart for his owne private Devotions, (wherein he was constant) he had prayers usually in his Family; where for the most part, he was present himselfe together with singing of Psalmes, and repetition of Sermons, (as occasion was offered.) So that what *Eusebius* reports of *Constantines* Pallace, might in a sort be applied to his House, he had in it the forme and representation of a Church.

What his providence was in respect of his Children, and of succession, let the world judge; he was one that did not waste, but improve his Estate left him by his friends: When he first enjoyed it, I have often heard him say, that he was deeply in debt, but by his care and providence, together with Gods blessing upon both, he wound himselfe out, and added to what was left him.

For the rest of his demeanour in his Family; take him in his severall relations, as a Husband, a Father, a Master, He tell you what he was, in a word; he was a loving Husband to his espoused Lady, a tender Father to his dutifull Children, a liberall Master, to his officious and well deserving servants.

Now he is gone, and impossible it is, that a man of so much worth, and of so many severall Relations to the Church and to the State and to the Family, should be plucked away, but that some should feele it, and lament the losse of it; Well may that curse fall upon *Jehotakim*, that none should lament him, saying, *Ab my brother, or ab my Sister or ab Lord, or ab his glory*, but never upon this worthy personage here deceased: For over these Corps, this Coffin, that Grave, it will be lamented, and said by some, *Ab my Father*, by others, *Ab my Husband*, by others, *Ab my Grandfather*, by others, *Landlord*, by others, *Oh my Master*, and by some others of my Coat and pro-

profession, as sharing in the losse, so in the lamentation too,
Ab my Patron.

As concerning the disposall of his Estate, or the nature of his decease, or the manner of his death, I can say nothing, because I heard nothing; I make no doubt, but *qualis vita, finis ita*; as was his life, such was his death; as he lived in the feare of God, so he dyed in the favour of God. There let us leave him, thither let us commend our selves, and I have done.

Now to God the Father, God the Sonne, and God the holy Ghost, three persons and but one God, be ascribed and given, all glory and honour all praise and power, all Majesty, Might and Dominion, from this time forth and for evermore

Amen.

FINIS.